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OF THE

REV. DR. GRAY'S "REPLY"

TO THE

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SOME OF THE CAUSES

WHICH LED TO THE

LATE DISSENTION

IN THE

EPISCOPAL CHURCH,

IN THE CITY OF SAINT JOHN;"

WITH

SOME GENERAL REMARKS ON THE SAME SUBJECT.

BY

THE REV. R. B. WIGGINS, A. M.

AUTHOR OF THE "STATEMENT."

SAINT JOHN:

PRINTED BY HENRY CHUBB AND COMPANY,
PRINCE WILLIAM-STREET.

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REVIEW.

WHEN Dr. Gray stated in his note to me, that if I were so "unwise" as to place the correspondence on the subject of the controversy before the Public, he would know "*how to meet it*," I really thought that he wished to intimidate me. If I had any doubt of this motive before, that doubt has been quite dispelled by his Pamphlet. It is just one bold and daring effort to intimidate. At the same time, it is subtle and plausible to a degree that utterly amazes me! Not one *general* principle in my Statement is fairly met and answered, and where the attempt is made, in the case of *facts*, the attempt is a failure and a falsehood. What I have said was too strongly put to be set aside by idle assertion, or to be broken down by mere declamation.

The whole tone of the "Reply" is discordant; the cause was not good; and this is betrayed by the temper and disposition of the Book. It will do no one any good—it will make no one any better. While dealing in personalities alone, all personalities are disclaimed; and the author of them charges upon me the faults of which he is guilty himself.

In reviewing this Pamphlet of Dr. Gray's, I shall first place, in a clear light, the misrepresentations and false assertions which it contains; and I shall begin with the latter, which, though last in the order of the Pamphlet, are first in importance at present.

To exhibit more clearly these false assertions, I shall insert a few dates as the basis of the Statement. These dates, on which so much depends, can be confirmed by circumstantial and documentary evidence, if necessary.*

* Tuesday, 24th August—Attended the visitation at Fredericton.

Sunday, 29th August—Remained in St. John.

Thursday, 2d September—Wrote from St. Andrews to St. John—(see letter).

14th or 15th September—Came to St. John (see letter above) *without* the family.

20th October—Went to St. Andrews for my family.

26th October—Came to St. John *with* the family.

The first thing which I wish to state is, that the allusions in Dr. Gray's letter of Sept. —, 1847, written to me at St. Andrews, with reference to harmony among the Clergymen, were made *before* I came to Saint John, as the letter itself *proves*. Following up the idea proposed in *general* to me in that letter, *before* I came to St. John, Dr. Gray made it *specific* when I *did* come, by requesting that it should apply to Mr. Stewart, from whom he appeared to apprehend *warlike* intentions towards any one who might stand in his way. This proposal, in the words I have used in my "Statement," was made to me during the subsequent five weeks visit (see table of dates), when the arrangements were being made for my settlement as Curate in the Parish, and towards the end of that period when they were finally closed. This I now reiterate emphatically; and I am only surprised that Dr. Gray could venture to deny it. I could easily refresh his memory with regard to the fact, as I now state it, by the room in which we were—the very place in that room—and certain expressions of his own on the occasion. I will state one of these expressions: I said that such an arrangement would be absurd, as it would give Mr. Stewart the power to disturb all *harmony* at once, to which Dr. Gray replied,—“it would not then do to let him know it.” I remarked, with a smile, that I certainly thought it would not. The subject then passed away, for it was evidently submitted more by way of seeing how much I would concede, than as a peremptory condition. I was, indeed, surprised at the request, and mentioned it to one or two of the family not long afterwards, which they have never forgotten for a moment. It may appear very strange that Dr. Gray should have made such an absurd proposition; but his letter of Sept. —, 1847, to me at St. Andrews, *before* I came to St. John, proves the possibility, if not the great probability, of such a proposition on his part. I took this proposition, however, to mean, that he wished to retain Mr. Stewart at all hazards, that he was necessary to him, and that, even though Mr. Stewart were wrong, he could not afford to lose him. This proposition with regard to Mr. Stewart is unequivocally and emphatically true. Dr. Gray had said, a month or two before this, in his letter to me at St. Andrews, when urging the necessity of harmony, that he did not anticipate any difficulty, but that it was as well to be guarded; and he afterwards took *this* mode of being guarded. The truth is,

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he *did* anticipate difficulty even then, as his letter indicates; whereas *I did not* anticipate it, as is evident both from my letter, and from his *reply* to it.

I have something *more* to say of this letter of his of Sept. —, 1847. The letter, as you will perceive, was not *answered* by me, but was a reply to mine of Sept. 2d; and, therefore, the expressions in his letter are no proof that such was, in reality, the *only* conversation that took place between us. I do not mean to deny that such subjects were discussed on any occasion, and that I was perfectly willing to do anything really necessary for the sake of harmony. On the contrary, these general matters were discussed previously to his writing this letter to me. But the great subject of the conversations (not conversation), alluded to in my letter of 2d Sept., was that of the Parish, and the work to be done. Into this subject I freely entered; and my letter has reference to this part of the subject and not to the other. Into this I entered fully, and expressed my great pleasure and happiness at the prospect of labouring with Dr. Gray in doing good; for it would have been no source of *delight* to think that I was to labour with quarrelsome Clergymen! The *tone* of my letter speaks for itself, and indicates the real nature of the conversations to which I then alluded. *His* letter alludes to one conversation on certain subjects, and *my* letter alludes to the general conversations that we had together. Dr. Gray inserts my letter of the 2d September *after* his answer to it, and leads the unwary to think that I am replying to his letter of a particular nature, which, of course, had not then been written. He says the letters were written “simultaneously.” How could two *such* letters be written from different places, when one acknowledges the receipt of the other? And why insert the answer first, and leave the *date* of his answer a *blank*? It is very ingeniously done; but the more subtle, the worse it is.

There is another thing to be said on this subject. *My* letter was of a *private* nature; and as such, ought not to have been published without permission. Private letters indeed may be so published, if necessary, to *defend* one's self from wrong or injury; but, when they are published to *do* injury, it then becomes an awful violation of common honesty and of Christian courtesy. My letter was written in consequence of Dr. Gray's request to me at the visitation at Fredericton, to assist in the

duties of the Parish of St. John; and it alluded to the objects generally of our conversation, on the way to St. John, and for the few days afterwards that I remained there on my return to St. Andrews.

There is one thing more to be said of Dr. Gray's letter, as a reply to mine of Sept. 2, 1847; I mean the cold and calculating tone of the letter as a *response* to my own feelings. Seeing my *desire* to be employed, though the request came from him originally, he sets to work, at once, to make the most of it. He alludes to the difficulties, exacts the hardest terms, and then proposes it only as a temporary measure at last. After this, at the very close, he just alludes to the subject of my letter, as containing thoughts well enough in their way; but, he now condescends to refer to these very expressions to establish a falsehood! It was remarked at the time of receiving his letter, "what a cold and unfeeling letter in reply to yours;" to which I could only reply that it was a business letter. This places the matter of these letters, I think, in a clear light; and all Dr. Gray's honest indignation, at page 37 of his Pamphlet, is utterly *wasted*. Any one could see that he was then acting a part in order to get rid of his own feelings.

Next with reference to the Licence, I stated that Dr. Gray had proposed to send for a License, as a thing really necessary to be done; and that he alluded again to the subject after the Bishop's return from England; and this he has not *denied*. He knew at first, that there was no fixed salary, and if that were the objection, a nominal sum could easily have been inserted in the License. I wrote to the Bishop on the subject, who replied that no application had been made from the proper quarter; and after His Lordship's return from England, he alluded to the subject himself, and asked me how it was that I was officiating here without a License. This evidently implied that a License was necessary in the estimation of the Bishop of the Diocese. This conversation, I related to Dr. Gray, and that was the end of the matter; nor am I, in any way, responsible for Dr. Gray's subsequent neglect. The truth is, that *he* is the person to apply, and he knows it; and I concluded of course that he had his own reasons for the course he had taken. What I said of Dr. Gray, in the matter, was therefore strictly true; and he may escape from the charge as well as he can.

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With reference to Income, I considered it no disparagement to work on without it, where good might be done; and if such a desire on my part was not met by a corresponding feeling on the part of the Vestry and Rector, sooner than it was, it certainly cannot be any reflection upon *my* course of conduct. Though I was perfectly willing to come, without any positive pledge of salary, they were equally willing to "secure my services," as their vote of 9th October, 1847, expresses it, (quoted by Dr. Gray, page 29 of the Reply,) to which I beg a *reference*. In Dr. Gray's letter of September —, 1847, he proposes all the possible conditions as binding upon me, but binds himself to nothing, not even to exert himself, (nor did he,) to secure me any income. Perhaps he thought that if I had no income, and no license, I might the more readily be got rid of, if it were found necessary. The Vestry, after a time, gave the usual salary; and to this end, had to *rescind* a "resolution" made *previously* to my coming here—"not to incur any more responsibility in such cases." The vote was then made annual to both Curates, for the *vote* of the Vestry cannot extend beyond their time of office. This applies equally to the Rector, and to the Curates.

With regard to coming here at the request of the Vestry, a few words may not be inappropriate. Dr. Gray says "that the Vestry never made any such request. Mr. Wiggins had moved to St. John with his family, and entered upon his ministerial duties, before they took any cognizance of his case." *This is utterly false*, as appears by the vote of the Vestry before alluded to, 9th October, 1847. I brought my family to St. John 26th October, as appears by the table of dates in the note; and this was not done till it was finally settled that I was to act here as Curate.

The truth is exactly as I have placed it in my published "Statement:" "I came to St. John at the Bishop's request (suggestion), at your request, and at the request of the Vestry here, by their vote or resolution to that effect; and in each case, as it happened, without any solicitation on my own part." I merely meant to convey by that, the idea that I had not urged my services upon others, though I might be no less willing and anxious to come on *that* account. It merely "happened" so, that is all I wished to convey; and any one might see, at a glance, that I conveyed no other idea. The facts are these:

I was about leaving the Curacy of St. Andrews, with the kind wishes and good feelings of the people there. And at the visitation at Fredericton, the Bishop having remarked to me that Dr. Gray had applied to him for assistance in his Parish, suggested my going to St. John, and said that he would speak to Dr. Gray on the subject. In the meantime Dr. Gray called upon me at Fredericton (he was driving with the Rev. Mr. McGhee at the time), and requested me to take a seat with them in the waggon, and in our drive this matter was proposed to me, and I gladly and heartily assented to it. The subject was then fully discussed, in the presence of Mr. McGhee, and afterwards on the way to St. John, and for the few days I remained there on my way to St. Andrews. Under *these* feelings, I wrote the letter from St. Andrews; came to St. John a few days afterwards to settle the preliminaries; remained there till they were finally settled by the vote of Vestry (9th Oct. 1847) at the suggestion of Dr. Gray, and brought my family to St. John the 26th of October, as I have before remarked.

Having now placed these false statements in a clear light, I have a word or two to say to Mr. Stewart's note in the appendix to Dr. Gray's Pamphlet.

Mr. Stewart is surprised at my allusion to him in the "Statement." There was no way of avoiding it, as he was involved in the matter with Dr. Gray. Mr. Stewart may feel quite assured that my remarks are perfectly true, and that his note has not, by any means, changed my opinion. I have no unkind feelings to Mr. Stewart; but, at the same time, I have no idea of allowing him to deny a charge which he knows to be strictly true. If he feels himself aggrieved in being now charged with dispositions such as I have alluded to, his memory may be refreshed by recalling some of the incidents, betraying a like disposition, which occurred at the Deanery meeting of October last, at which, however, I was not present. It is most unpleasant to state these things; but they are called for to substantiate my own testimony; and they have all arisen out of the unjust claim, made by Dr. Gray, to "honesty and courtesy" towards myself from the first, and which, it will be seen, he had no right to make at all.

Having now settled these preliminaries, and placed what is *false* in a true light, I proceed to consider, more particularly, the "reply" of Dr. Gray to my original Statement.

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Dr. Gray opens, in a preface, by the blare of the trumpet, declaring that plain matters of fact are better than mere assertions, and will be more *lasting* in their impression. To this I fully assent; and I think the present Review of his Pamphlet will prove the truth of the principle that he so loudly proclaims.

The first charge is the suppression by myself of part of the correspondence on the subject before us. Strictly speaking, there was no *suppression*; on the contrary, it was stated by myself, that there *was* a previous part not deemed necessary for the elucidation of the subject, and which it might be inferred the public would claim if the subject required it. The subject of *that* part of the correspondence was briefly stated by myself; the reason for not publishing it was fairly assigned; and this reason is now fully confirmed by the letters themselves, as published in Dr. Gray's "Reply." I am only glad that they are published, and that the whole appears in a continuous form.* The regular flow of the correspondence, indeed, is broken by distorted notes in the "Reply;" but still the text is there, and *that* can be read throughout without reference to these interruptions. The real question was, the doctrines involved in a certain Book, and the decision depended upon the truth or error of these doctrines. That decision was never sought to be established on the proper authority; and the consequence was that the *real* question was never settled. Does Dr. Gray suppose that men of reason and common sense cannot see *the* question at issue, and that the whole correspondence on my part was to reach this point. This was ingeniously avoided, on the other part, by departing from the question, and loading the *author* of "Mediums" with all manner of abuse and obloquy, with the view of reflecting it upon me. This book on Mediums *must be read* before the merits of the *controversy* can be at all understood. The design has been, on the part of Dr. Gray, to misrepresent the statements in that Book, to vilify the author, and to charge upon *me*, as I have said, all the consequences. Whereas, I expressed to Dr. Gray in my note of January 7th, at the beginning of the controversy: "With reference, however, to the opinions of Mr. Clowes,

* In my published Statement, the *date* March is inserted instead of February, which, of course, arose from inadvertence; though, on referring to Dr. Gray's note to me of 1st February, I find that he actually wrote *1st of March*, and this led to the subsequent mistake in my reply to that note.

in themselves considered, or to the opinions of any other writer, I have nothing to do. I approve of the doctrines generally in the work on Mediums, because I think them to be in strict accordance with *the Word of God.*"

This Book, however, of Mr. Clowes, was well enough, it appears, for five or six weeks; but it was discovered, in some way or other, that the author had imbibed certain views from Swedenborg, though no allusion is made to the name, or the opinions, of Swedenborg in the whole volume; nor was any one responsible for such opinions, merely by approving of the statements in this Book. But, the *name* of Swedenborg is quite enough for Dr. Gray; it answers his purpose; and he is perfectly delighted in charging upon me what he is pleased to call the whimsies of Swedenborg. At another time, he declares that I bring everything to the test of reason and common sense, in religious matters, which, I suppose, is a very different thing from being governed by mere "whimsies" of any kind. Again, I am charged with Socinianism, which is utterly at variance with the doctrines in the work on Mediums. Is it not evident that Dr. Gray is trying to make out a case; and that he is not too particular in the use of means? The truth is, my views are expressed in the general principles put forth in my Statement; and which, upon Scriptural authority, I consider unassailed, and unassailable, by Dr. Gray or any one else.

These general principles may not be fully seen at a glance, as they are necessarily stated in an abstract form. The doctrine of the Trinity, which is the basis of the others, is, from the very nature of the case, incomprehensible, and must remain so, to all finite creatures, throughout eternity. But this is no reason why we may not form an intelligible view of that doctrine, as adapted to our state and condition: A Trinity in Unity is the great feature of the Bible; and runs through the Scriptures, like a golden thread, from the beginning to the end. In Genesis, it is said God created the world; and in St. John, it is said the Word was God, and that *He* made all things. God again revealed himself to Moses under a new name—the Self-Existent, or the I AM; and this name is applied by the Lord to Himself—*Before Abraham was I am.* Again it was prophesied in the Old Testament that the Jehovah should come into the world; and in the New, His forerunner proclaimed—*Prepare ye the way of the Jehovah.* It was also declared that

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the Everlasting Father should be born in the flesh—*Isaiah ix. 6*; and in St. John, it is declared—*We beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth.* Here, for the first time, the term "Son of God" is used; and it is used in adaptation to human comprehension—*Luke i. 35.* No mention is made, except prophetically, in the Scriptures, of a Son of God before the Incarnation, because that would prove that there were more Gods than One, whereas it is emphatically declared in the Decalogue—*Thou shalt have none other Gods but me.* Accordingly, the Son says of Himself that He and the Father are *one*; and that he who hath seen Him hath seen the Father! What is the meaning of this language among men? Does it imply that He is another and a separate Being from the Father, or not? The word "Persona" in our Creed does not mean an individual, but a part, a character, an attribute, or manifestation, as every scholar well knows. Dr. Gray says that this is *not* the idea of the Church, whereas it is the great idea in the Church Service. The Litany, after confessing the Incomprehensible Trinity, addresses the Unity in the Person of our Lord and Saviour, and beseeches *Him* to deliver us, and to hear us, in such words as these—"By thine agony and bloody sweat; by thy Cross and Passion; by thy precious death and burial; by thy glorious resurrection and ascension; and by the coming of the Holy Ghost—Good Lord deliver us." The concluding Prayer in the Litany is addressed to Him as the Almighty God; and the reference in the prayer is made to *His* promised presence on earth wherever two or three are met together in *His name.* In the Collect for Trinity Sunday, we address Unity—one Person or Being; and in the Communion Service we say—"Maker of all things, Judge of all men," to imply that the Creator and the Redeemer are one Being. The idea is that of Unity in Trinity. The first and great Commandment in the Law is, *Hear, O Israel, the Lord thy God is one Lord.* "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are *One.*"

The apparent or visible Deity, as the Son of God, seen by man, and spoken of in the Gospel, was the actual Deity, only so far as He could be *comprehended*! He was adapted to their state, that they might, in freedom, approach Him as one *sent* from God, and not as the actual manifestation, in the flesh, of

Jehovah Himself. This was evidently essential to their liberty of action ; for, if He who spake on Mount Sinai, had, in the Gospel, more fully revealed His glory to them, they could not have borne it ; or they would have been driven to act from compulsion, as under the Old Testament dispensation.

The actual and the apparent, therefore, are to be separated in the Scriptures as they are in nature ; and he who would read the Bible intelligibly must interrogate the Word of God as he does the works of God. For instance, it is an apparent truth in nature that the Sun rises ; but the actual truth is, that the world turns on its axis, and presents the *appearance* of sunrise ! Apply this to our Lord's ascension. He appeared to ascend ; but the actual truth was, He ceased to be seen ! To those on the opposite side of the Planet, if you abide by the letter of the Word, He actually *descended* ; and if He had ascended either before or after, as to time, He would have gone in a still different direction. The expression, therefore, of His ascension is adapted to our senses ; and that is enough for us to know in the present world. The great distinction before and after the Resurrection is here to be seen. Before the Resurrection, the appearance was that God was man ; after the Resurrection, that man was God. He had then taken the Human into conjunction with the Divine nature, and in that form became Omnipresent. He vanished, or ceased to be seen, on one occasion, at the *breaking of bread* ; and again, appeared present, *when the doors were shut* ! He thus became the Eternal medium of access to the Father for angels and men. *No man knoweth the Father but the Son, and he to whomsoever the Son will reveal Him.*

In this view of the case, it is easy to see *why* the Lord prayed to the Father, even with anxiety and distress. While the Human nature of the Lord was not yet fully glorified, there was *this* part of His nature which was not Divine ; nay, it was yet subject to infirmity, and even confined to space ! But when the work was completed, the Divine Law fully satisfied, and the work of Redemption accomplished, according to his own blessed words — *It is finished*, — the Human nature was taken up into the Divine, and they thenceforth became for ever indivisible ! During this progress from the infirm Humanity to the Infinite glory, He was in Humiliation ; his nature was Human ; and, as such, exposed to the

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direful combat with the infernal hosts. This began in the wilderness, and closed in the Garden of Gethsemane, where He endured the final struggle with the powers of darkness, which must have destroyed any finite being, or anything less than the Divinity itself. It was to this power within Him that he appealed in His last agony; and so awful was the conflict that Deity itself appeared distant from Him! He prayed to the Father, till the Divinity operated freely through the Human nature, and the Human itself, by the passion of the cross, became Divine! The Lord is now the Supreme object of worship; the *one* that sitteth upon the Throne; and to whom, as the Creator and the Redeemer, men and angels, in the Revelation, are represented as offering their undivided homage and praise, (Rev. iv. 11.); and woe be to him who shall dare to add to, or to take from, the words of *that Book*!

Again, with reference to time and space, the Lord said I will *send* the Comforter to you from the Father, which is said, of course, in adaptation to our senses. The Lord is omnipresent, and so is the Comforter whom He sends; and yet the Comforter appeared under the visible emblems of a dove, and of cloven tongues of fire! This is according to appearance, and merely represents the coming; so also the Lord prayed to God, in appearance, as to another Being, in the presence of the Disciples, and the voice came to them in answer! And yet this voice, we are told, was for *their sakes*, and was suited to their apprehension; "*Jesus answered and said, This voice came not because of me, but for your sakes.*" And even this voice was differently heard to indicate their different states; *some said it thundered, others that an angel spake to Him.* On the Mount, also, a voice was heard, when the Lord was transfigured before the three disciples. On that occasion, the Father was revealed through the person of the Lord Jesus, till they were oppressed with the effulgence of the Divine glory!

As I have remarked, in my Statement before, I have expressed these general principles in the abstract, that is, without reference to time or space as applied to the Deity, and in this view, the doctrine of the Trinity is more readily adapted to our comprehension, I think, than in any other. God is not an abstraction, but a Person. He is not wisdom in the abstract, or love in the abstract, but a Being that loves, and a Being that is wise. And as His Love is Infinite, and that Love is con-

trolled by Infinite wisdom, He is the Infinite One, and necessarily present wherever His Love and Wisdom are. These are everywhere; and therefore, He is everywhere to sustain what He has once created; for subsistence is perpetual creation. There is really no distance between a cause and its effect, whatever may be the extent of space; and hence the Lord, as the great first Cause, is present in all space, without being confined to any. The coming of the Lord, therefore, into this world, was a change of condition in adaptation to His creatures; and a visible appearance, as they were able to bear it. He then became the Man Christ Jesus, the Mediator between God and man. Hence time and space are abstracted, or put away, when we think of God, and we are wont to say, in common language, that God is *nearer* to us at some times than at others. The more His word is *obeyed*, and not merely *thought* of, the nearer we are to Him, in the Spiritual sense of the word. This is the Religion of reason and common sense; and there is nothing fanciful or whimsical about it.

These views may not suit certain minds, but they may be no less true on that account. Some persons have no view of the Scripture beyond the mere letter, and they are governed solely by the *appearances* of truth, and the fallacy of the senses. They make the court of Heaven a forensic assembly, where three Deities are consulting together; and where man is allowed to knock for admittance, as it were, into the presence Chamber of the Eternal! *No man hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared Him. No man (being) can see God and live.* The distance between the Finite and the Infinite is an infinite distance, and must for ever remain Infinite! If the Finite were to approach the Infinite Presence, the Finite must perish, as the wood is consumed in the fire, and as the scroll is absorbed in the flame.

The object in attaining definite ideas on Religious subjects is this: if a truth is adopted as a principle, all other truths tend to confirm it, in accordance with the order in which the word of God is written. But if an *appearance* only of a truth is adopted, there will be conflict between apparent truths, and even contradiction. Apply this to the motion of the Heavenly bodies. The apparent truth, in that case, is not the real truth; and if astronomers were to go upon the apparent principle,

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One, and necessary. These are to sustain what eternal creation, and its effect, the Lord, as without being conformed, into this in to His creation, able to bear it. Mediator between created, or put to say, in common times than at merely *thought* use of the word. use; and there

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they would fail in all their calculations. So it is often in studying the Scriptures. There is indeed enough in the Scriptures, that is plain and simple to suit the case of the humblest being that lives, and to save him, just as there is light and heat enough in the sun to enlighten and warm all those who bask in its shining heat. But, if a man wishes to have a wider view of Religious truth, and to reconcile the conflicts between the real and the apparent in the Bible, he must have the key to understand the volume, just as the astronomer must have science in the natural world, in order to calculate the eclipses, and to reconcile the apparent with the real facts of the Planetary system.

By this mode of studying the Bible, the truths of the Bible actually become alive, as it were, and give life to all who diligently obey the Spirit of the word: *the words that I speak unto you, said the Lord Himself, they are spirit and they are life.* He rebuked His Disciples on several occasions for abiding in the mere letter instead of imbibing the *spirit* which the letter conveyed; and this is applicable to all states of the Church, and in all ages. This is the reason why the acknowledged truths of the Bible now fail to exert any deep influence over the human mind; for these truths, in the letter, have degenerated into mere facts from which the life has departed, and their action is over; they are *so* true that nothing more is said about them! This is seen in their not only failing to arrest the attention of the careless and the impenitent; but also in failing to influence the habits and dispositions of those who profess to believe them. Indeed the very profession of them has become unsuspected by many, because they who profess most are often the most deficient in the *spirit* of that Religion which they call Heavenly and Divine. The profession itself becomes the *business* of such men; and they often extend this business beyond their means. In many cases there are no available "assets" to meet the demands, and with the loud profession of "*faith alone*," there is an utter "deficit" of all Christian charity.

The Solifidian scheme, *i. e.* the doctrine of "*faith alone*," without reference to the life of faith, has done more than anything else to blight and desolate the Church. It was invented by the mere natural man, and is a self-excusing, instead of a self-denying, doctrine. Whence comes this term of "*faith alone*?" It comes from tradition, and not from the Bible.

There is no such expression to be found in the Scriptures; nor is the doctrine, in reality, taught by our Church. Men are not, indeed, justified before God in any, even in the least, degree, on account of their own merits or deservings; for merit and righteousness belong to the Lord Jesus Christ alone. But we are justified by faith as a *living* principle; and hence the Prophet declares, *the just shall live by his faith*; and the Apostle says, *the life that I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me*. But saving faith is never alone; St. James remarks, *even so faith if it hath not works is dead, being ALONE*. The doctrine of "faith alone" resolves itself into the doctrine of vibrations on the air; and the mere profession of the doctrine is no more an evidence of being "justified" than is the sound of brass or the tinkling of a cymbal. Charity or love is the end or design of the Christian life; and it is, therefore, the only test at the day of judgment: inasmuch as ye *have* done these things, and inasmuch as ye have done them *not*. *The end of the commandment is charity, out of a pure heart and a good conscience, and faith unfeigned.*

Why, if the life itself is not considered the important part of the Christian character, no regard will be paid to the life except from *other* motives. Such a man may be "justified," as he terms it, by faith *alone*; and yet live without Christian charity. He may live in enmity and hatred against those who resist his evil intentions; in revenge, cunning, and deceit; and when he is made to feel that he does so, he falls back upon *tradition* (faith *alone*) as the very truth itself. This he elevates above the Bible, and thus falsifies the word of God. The reasons for doing so, as expressed in my letter on the 18th page of Dr. Gray's Pamphlet, are from "selfish and malignant passions;" and which expressions appear to have given great offence. Truth is what we want, and not fallacy; a fallacy is nothing, and can lead to nothing; and the "Solifidian" system, when brought to the test of truth, is a fallacy, and nothing else.

It is amazing that the general principles expressed in my "Statement," should have met with such violent opposition from Dr. Gray; and it is still more so, that he should have charged upon me views and sentiments not contained in the Statement at all. These he professes to have gathered from others, some of whom were not the most impartial witnesses,

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and the remainder were liable to mistake the general principles which I advocated. But, as to the *general* sentiment of the people on the subject, Dr. Gray is totally misinformed; and the recollections of many, for three or four years past, will confirm what I am now saying. These have taken a common-sense view of the subject. That my Sermons were directly opposed to the Solifidian system, I do not deny.

I proceed now to consider the charges with reference to the "suppressed" letters of the correspondence.

It was charged against the suppressed letters, that they "contained insinuations and invectives, and attempts to divert attention from the subject in hand."

Now, the subject in hand was a certain volume written by a Clergyman of the Church of England, and this subject was strictly confined to the general views there expressed. That was the question; and from which Dr. Gray departed, and not myself. His design was apparent from his *first* letter; and this design was foiled by myself, because he had, in that letter, misrepresented the author of the work on Mediums. If I have used a little strong language in consequence of seeing through this design, and have applied censure to the Hierarchy, or Establishment, as it exists in St. John, the circumstances here fully warrant the allusions I have made. These letters of mine were, indeed, written off-hand (*currente calamo*), and with no deep, studied, and measured *design*! Indeed, I kept no copy of the first three; and if I had thought it necessary to publish them, I must have duly applied for copies. I do not mean to say that any of the expressions in these letters are "unwise," under the circumstances; on the contrary, I think that they express, though strongly, truths that might be more frequently expressed in this soft and silken age. Dr. Gray calls these general expressions "personalities;" and as he applies them to himself, I beg now to confirm this application.

These expressions occur principally in my fourth letter, when the correspondence had already been unnecessarily extended, as I there complain. In that letter, I express my willingness to discuss any of the subjects in controversy, and with this view, to read the Sermons alluded to as they were delivered. The manuscript could have been read more easily by myself than by another; and any expressions in the Sermon

could not then have been garbled to suit a purpose. I urged this discussion on the ground of *Scripture alone*, and Dr. Gray declined it on the same ground. I see no connexion between my *claim* in this respect and a denial, in *consequence*, of the Doctrines of the Church! As to my adherence to the Church of England, I do not yield in that respect to Dr. Gray himself! I do not adhere to it, indeed, because it is an Establishment, or because it *suits my interests*; but simply because it is, as it professes to be, a "Catholic Church," built upon the "foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner stone." If Dr. Gray had felt the deep interest in me which he professed to feel, he would have sought a private and friendly discussion on these subjects; whereas I sought it, and he avoided it. The truth is, his intention was to increase the difficulty, and not to lessen it. His superseding me in the Pulpits was, indeed, an act of peculiar kindness, and well adapted to *conciliate*! He might much better have not assigned any motive for that course of proceeding.

But let us refer again to the expressions in the "suppressed" letter just alluded to. One is as follows: "I know evangelical people, so called, who are at times full of the evil spirit, for they can live and act in opposition to the Gospel rules; and believing this to be incompatible with the real knowledge of the truth, I conceive it just possible that they *may* have embraced falsehood, or which is still worse, have falsified the truth."

This had reference to distinct impressions made upon my mind by certain people of that class, who make great professions; and these impressions have been increasing ever since the note of January 11th was written. I had felt the influence of evil passions emanating from such persons; and I am fully persuaded that malignant influences are still emanating from the same source.

There is another allusion in the above letter, which is rather a strong expression, under ordinary circumstances. It is as follows: "With regard to the Hierarchy, I have nothing to ask from it; and as a system, it is false and corrupt. The lust of rule, from the self-love of the mere natural man, is the cleaving curse of the Church."

What has been the experience of St. John for many years past, in *this* respect? What has been the "system" here?

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One man has put his veto upon the expressed wishes of a large part of the community, and said to them, in so many words, that all the souls are his, that he has the "*cura anamantium*," and that he alone is adequate to such a responsibility. If this is not the lust of rule from the self-love of the mere natural man, I am greatly mistaken; and that this is the cleaving curse of the Church is very evident indeed. As to an Establishment in this Province, its existence was virtually denied by the House of Assembly the other day;* and the name of an Establishment, where it does not really exist, only excites jealousy and suspicion in a religious point of view. Had it not have been for what is called an Establishment, there would have been no Parish disputes in this City; there would have been separate flocks, and their Pastors chosen by themselves, and all the freedom of action which is essential to the best interests of such a connexion. That the present "system" requires a little correction is evident; and if it is supported on Religious principle, it is but right to question the principle upon which that Religion is founded. Open the Bible, and see whether you can defend this system on Bible principles, whether it is in accordance with the will of Him, whose souls they are, and who gives the *cure* of souls to those only who are willing to exercise it. Can any one have the *cure* of souls who takes no care of many of them, who never sees them except by accident, and who is incapable, therefore, of knowing their state and condition? Is such a man to dictate who shall be a Clergyman, and who shall not be a Clergyman in the *Church of England*? Does he talk of making sacrifices for the Church, and of giving up the things *dearest* to him on earth rather than be untrue to the Church? What has he to surrender? What is his *claim* to the things which he is so willing to sacrifice? There is, indeed, no necessity for leaving the Church, as many have done, for these and other reasons, so long as the Bible is acknowledged as the rule of faith, and as the doctrine of the Church: nor would one be justified in so doing, if a great part of the Church was as corrupt as the "Church Witness" itself represents it to be! These remarks might have been avoided, if they had not been called forth, by Dr. Gray. He has placed himself as

* I allude to the election of Chaplain, when the claim or distinction in favour of any particular denomination was disavowed.

"the Defender of the Faith," and advocates, of course, the principles of the Gospel, on which the Church is professedly founded, Jesus Christ Himself being the Head Corner Stone! He must be tried, therefore, by his own principles, and tested by his own profession. Has he evinced these Gospel principles, has he exhibited the Gospel spirit in his "Reply" to my Statement? It was the only mode left me of presenting my case to all the people concerned; nor was it "*unwise*" in me to do so. If Dr. Gray had "*known how* to meet it," he would have met it by a spirit of Christian courtesy; he would have taken an open and honest course, instead of one of misrepresentation and abuse; and he would have passed by the personal charges against himself, in silence; and not have attempted to deny them, by which he has only rendered them more clear and obvious to all discerning minds. He "*claimed the right*," he says, "*of meeting my charges as publicly as I advanced them*;" while he might much better have waived this *claim*, to say nothing of the *manner* in which he has urged it. The whole spirit of his "Reply" is sadly contrasted with the *prayer*, in my behalf, at the end! Can such a prayer come from a *pure* source? Can a fountain send forth, *at the same time*, both sweet water and bitter?

Having done with the "*suppressed*" part of the correspondence, I wish to allude again, in some particulars, to Dr. Gray's letter of Sept. —, 1847, addressed to me at St. Andrews. This letter has been introduced by Dr. Gray to public notice, and it requires to *be* noticed, in this Review, accordingly.

As this letter of Dr. Gray's is written to suit a case, we must refer to the letter to which it is an answer—this letter is mine of Sept. 2, 1847. Dr. Gray's letter is evidently *prospective*, and written with a view to what *might* happen. If any doubt of this were wanting, the act of now publishing these letters, and the *use* made of them, would fully prove it. This renders the offence of publishing a *private* letter still more flagrant. The subject of his letter, as I have before remarked, was not in my mind, when writing warmly and hastily from St. Andrews; nor did I really apprehend at the time any of the difficulties there alluded to. I felt, on the contrary, the highest and most unbounded hope and confidence in the Divine Providence, and could *see* no difficulties, nor were there any, except those which originated from Dr. Gray, and his subordinate, the Cu-

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rate of St. John at that time. With these men I have had no sympathy from a very early stage of my labours here, though to this moment, I have never had a single word of altercation. I have avoided strife, and have gone along so quietly, that they are not really aware of the hostility which has emanated from themselves. It has been seen by others and spoken of by the most superficial observers. I can only say that I have laboured on, amid discouragement, and happy only in proportion to my toils; and, as far as my *feelings* are concerned, I have nothing now to regret from the separation that has taken place, and even from the abuse and misrepresentation that has followed.

Here is another extract from the same letter, concerning the division of the Parish:

"Another point that seemed to involve some difficulty was *the pending question as to the division of the Parish*. A memorial for that object was drawn up, and sent to the Bishop in my absence. I deem it consequently right to visit all my Parishioners, and ascertain their wishes upon the subject." How far their wishes were consulted is best known to the Parishioners themselves; and the course taken, after their wishes were known, is yet probably well remembered by many people in the Parish. The pretended objection to the division of the Parish was not the real one. *

One more quotation, and I have done with this letter:—"I named to you also, *that the duty of an assistant here would be somewhat laborious*. The multitude of Public Boards which I am compelled to attend consumes a great part of my time. What is left of it I feel ought to be devoted to seeing my Parishioners, and I must consequently transfer to my Assistants the greater part of the surplice duties."

It appears from this that the Rector of Trinity Church had surrendered his duties, as the Pastor of a flock, to the secular work of attending on Public Boards. What these "Public

* I beg to quote here some remarks from a certain author, which indicate the danger arising from indulging the mere *love of self*. The subject is the lust of rule, and the character is strongly marked: "He is extremely slippery; when in terror he promises all things, but it is only with the lips, while there is enmity in the heart. He is of such a nature as to direct his mind to all things, even to the minutest particulars, so that he suffers nothing to escape him. He mixes himself up with all things; and by every means in his power closes the way lest the evil should appear to be from him, except when he breaks out into open anger, and then he bears internal hatred, and spares nobody, except it be an adorer of himself. Hence he is such, that if he were destitute of adorers, he would be capable of nothing."

Boards" were that he was "compelled" to attend, at the expense of the eternal interests of the souls committed to his charge, I cannot conceive; nor do I think it possible that he can plead the *compulsory* nature of such a duty "at the hour of death, and in the day of judgment." He had then the cure of these souls, and *still* claims this cure while now occupying a "great part of his time," probably, in continuing to attend these very "Boards;" and what seems more surprising still, in even adding to these *compulsory* demands, as I am credibly informed,—by editing a Newspaper!

The truth is, that Dr. Gray is in a false position. He has his Pulpits; his Vestry; his Church Witness; his organized party; his Trumpeters, both men and women, who ring his name in the streets, and in private houses; and with all this, his system is a failure, and its decline and fall is written in characters too strong to be mistaken. The very course that he has taken to support himself will lead to his overthrow; and prove to him, in natural things at least, the "strict relationship between cause and effect." It is a feature of his character to act through others, to erect machinery, and to pull wires, till the human puppets dance so readily that he begins to think them the work of his own creation! Thwart his love of rule, stand in the way of his plans, or even neglect to favour him and to forward his wishes, and mark then the perfection of his machinery, and the flexibility of the instruments in his hands to put you down, and if it were possible, to crush you to the very earth. They are *my* Pulpits; *my* Vestry; *my* "Church Witness;" *my* Party; *my* Trumpeters: nay, it is *my* "Parish," and all the souls are *mine*!! Yes, he will carry his enmity into the very Pulpit, and evince his *personal animosity* by attacks subtle or open, (as the case requires,) as is testified by some of the most worthy persons in the Parish; and he will bring to bear the whole machinery of his system, *out of the Pulpit*, to act upon a certain point at a certain time; and to carry any measure, and to injure any person, when he may deem it necessary. "He will spare no pains to injure you," was the remark lately made to me, by a person who is older than myself, and who knows him well. "He will spare no pains to injure you; I know him well, no one knows him better than myself; and, though he may preach and pray to the contrary, he will still indulge his unrelenting

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enmity so long as it is deemed necessary to his plans. From certain observations previous to the present controversy, and from his subsequent conduct, I was fully convinced of his intention to get rid of you, and that the only difficulty in the case was, that if any odium attached to it, on *whom* it should rest." Perhaps the present was as favourable as any other time for the purpose.

The great object of Dr. Gray *hitherto*, in my case, has been to injure and calumniate, to vilify and misrepresent. He has been *busy* indeed; but his work has been to "*hatch cockatrice eggs, and to weave the spider's web*," (Isaiah lix. 4, 8.) His party have been perfectly rabid for the last month or two, as respects myself; and while it has been the object of some "to go round about the City," and to propagate their falsehoods in the streets, others have been equally busy on the same errand, in going from house to house, under various pretences of doing good! In the meantime, there is a source from which every thing thus emanates, and this source is not the less real, because it is not always recognised: the *result*, however, is seen in infusing evil feelings into the minutest fibres of the "party," and even in *endeavouring* to poison the minds of the *honest and well-intentioned*! Does the author of evil, in any case, imagine that he is to escape the consequences of the evil which he encourages? Does such a person think that, because his system is subtle as well as malignant, that the sphere which surrounds him is not injurious to *himself*? Let such an one remember that each false thing, said or done, is the work of the evil one; that evil thoughts and *wishes* involve their evil origin; that there is a strict *relationship* in these things; and that the retributive justice of God, though sometimes slow, is always sure to come at last.

APPENDIX No. 1.

Dr. Gray says in his "Reply," page 28, "It is remarkable also that in his published statement, Mr. Wiggins says that he requested his brother to call upon me to know, in many words, whether I had dispensed with his services as Curate or not; but adds on the next page, I knew nothing *definite* could be obtained by any *visit* or letter."

The answer is this: After stating the case to my brother, he suggested the propriety of calling himself to ascertain the fact, and I "requested" it afterwards. Another person, present at the time, foreseeing the same difficulty that I did, that is, "that nothing *definite* could probably be had," proposed going himself, or writing a note, requesting a *definite* answer.

It is said again in the "Reply," page 26, "As to the object of his brother's visit, which he said only *confused* the matter, it would seem that the straight forward object of Mr. Stephen Wiggins' visit was not the 'intended' object on the part of Mr. R. B. Wiggins, and therefore, as to *his* intentions, it proved a failure. I can only say that 'nothing more 'honest' or civil could be desired than Mr. Stephen Wiggins' conduct 'on that occasion.'"

I am requested by my brother to state as follows: "The object of my visit was to inquire of Dr. Gray as to the truth of a report, whether my brother had been suspended from preaching. To this Dr. Gray gave no direct answer; but entered into general conversation on the subject of the controversy, of which I had not been informed." That my brother's *object* in the visit was different from mine, or that he had any other intentions in the matter, is an unjust insinuation on the part of Dr. Gray, and it is hereby unequivocally declared to be so. *More than this* might be said on the subject, if necessary.

APPENDIX No. II.

As the controversy hinged originally on the Doctrines in the Book on "Mediums," by the Rev. J. Clowes, (and had no reference to any opinions beyond the sentiments in that book,) it is due to that venerable man's memory, till the book itself can be read, to give in this place the closing testimony to his worth, from authentic sources. I put these notices in the briefest form, and therefore confine myself to a very few *extracts*. Whatever views Dr. Gray attributes to Mr. Clowes, as adopted from others, they do not appear to have had an injurious influence upon his Christian character, upon his attachment to his Church, or upon his *intellect*! Dr. Gray insinuates that Mr. Clowes denied the inspiration of some parts of the New Testament, whereas Mr. Clowes, in the work on Mediums, *happens* to say, that every verse in the Bible is of Divine origin, and as such to be regarded. It seems hard to have to *defend* such a man from the charge of Infidelity!

Mr. Clowes died at Warwick, and his remains were removed to the Parish of St. John, at Manchester, for interment. On this occasion, "the Church was filled with respectable individuals, and the church-yard crowded with spectators, some of whom had 'come many miles to witness the ceremony.'"—(From the Manchester Courier, June 11, 1831.)

"The number of the Clergy who took a share in the proceedings was Twenty-three. The Gentleman who officiated, the Rev. Mr. Huntington, was Mr. Clowes' Curate. The whole number of persons assembled to witness the solemn scene was immense. Among those were numerous individuals of middle and advanced age, who had been brought up in the Sunday Schools, and had there been benefitted by Mr. Clowes' paternal and pastoral instruction."

Many were the tributes paid to his memory by "Correspondents," through the Press; the two following are selected as common obituary notices:

"Died. *ca.* the 29th ult., at Warwick, in his 88th year, the Rev. John Clowes, formerly Fellow of Trinity College, Cambridge, and Rector of St. John's Church, Manchester, to which he was appointed upon its consecration, and which he continued to hold during the long period of sixty-two years. He was a scholar,—an elegant and a sound one; but he felt that the highest triumph of human learning and wisdom is when they are subservient to the establishment of these everlasting truths, by which man lives forever. In simplicity of heart, in unity of purpose, in the abandonment of every selfish consideration, in the unclouded and playful cheerfulness of a pure and benevolent mind, in the ornament of a meek and quiet spirit, in the beauty and happiness of genuine holiness, he truly adorned the doctrine of God his Saviour in all things; and, being tried by long suffering, he found that that in which he trusted was sufficient for him, in all circumstances, and unto the end." From the London Times of Saturday, June 4, 1831.

"Died, on the 29th ultimo, at his house in Warwick, where he had resided some years on account of his health, after a tedious illness, in the 88th year of his age, the Rev. John Clowes, A. M., Rector of St. John's Church in this Town, and formerly Fellow of Trinity College, Cambridge. As a Scholar, his abilities and attainments were of the highest order; and these were rendered subservient to the advancement of every object of Christian benevolence. For upwards of sixty years, he perseveringly laboured, in the Pulpit and by his writings, to promote the best interests of the congregation committed to his care; and, during the whole of that period his life and conversation exhibited the beauty of holiness, and adorned the doctrine of God his Saviour, in all things."—(From the Manchester Courier of June 4, 1831.)

This man, the Rev. John Clowes, and called the "venerable," not by the official mandate of one Person, but by the willing homage of thousands, and who is now doubtless in Heaven, is still called a *heretic* on Earth, by a Doctor of Divinity in the City of St. John, New-Brunswick!!

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